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Date: Wed/13/11/96 Reg: UWI/MAVAW Ph 637-0924

Men Against Violence Against Women.

## \* The Men's Movement & Domestic Violence \*

Seminar Room:

Centre For Gender and Development Studies.

ARTOM

MAVAW

MEN

12 pm - 1.30 pm.

### \* HEADS \*

- 1/ The Movement Foreign (Ending The Brutality)
- 2/ The Movement Local (Mental Revolution)  
(A Realistic Approach)

3/ The Relation To Domestic Violence  
(FCHRM)

4/ The Future  
(Manhood as a Choice)  
(Maleness as a Gift)

sources: CAFRA and other local NGO's  
: RET  
: 3-line Paper

Delivered Jan  
12:40 pm to  
1:10 pm  
13/11/96.

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## The Movement Foreign (Ending The Brutality)

Mark Ethin, Canadian M.D., husband, father and co-founder of Manitoba Men's Network, when discussing the Men's Movement in 1991, explained that prior to and then, women's concerns centered around sexual assault, wife abuse, pay and power disparities. All men and a patriarchal society were held responsible.

Today, in Trinidad & Tobago, men have accentuated child neglect, lack of respect as equals, lack of appreciation for difference and lack of proper space management requirements; adding these concerns to the list of ills which men should be held accountable for.

In Canada and the U.S.A, three components of the men's movement were identified by him. They are:-

- 1/ the pro-feminist men's movement, alternatively called, "the feminist men's movement" or the "anti-sexist men's movement", which traces its roots to post 1950's feminism, about 40 years ago.
  - 2/ the men's rights movement, alternatively called, the "non-feminist men's movement" or "the fathers' rights movement", which traces its roots to men's "backlash organisations", one of which, in the late 1950's, initiated a lobby to force women out of the work force and back into the home.
  - 3/ the spiritual men's movement, which calls for a return to an understanding and experiencing of the "deep masculine" archetypes. Its main spokesperson poet and translator, Robert Bly, focuses on the pain men experience because of the widespread lack of fathering, that is, developmental neglect.
- The movement foreign, as explained by Mark Etkin

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..... Mark Etkin, if it can be called a movement, he noted, has different faces. The most important distinction between them, is where they stand in relation to feminism. Unlike Mr. Etkin, I am very sure, that it is a movement, men have to move or they will be moved, towards the mental revolution required, in order to recognize women as equal and to appreciate their difference. Over the last 14 years we have seen 3 movements that signals the seriousness of our intentions, locally. In addition, after analysing Mr. Etkin research, most will agree that there was and maybe there still is a non-progressive element of separatism in those three components of the movement, foreign.

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## (2) The Movement Local

### (Mental Revolution - A Realistic Approach)

The movement locally, distinguishes itself firstly, by being non-separatist. All four emerging components provide for joint and/or common participation by women. MAVAW has a joint activist section and a common area of friend and resource person. MEN, Mens Enlightened Network, has a joint observer section. ARTOM has a joint section, as exist in the Committee of the Womens Affairs Department of the Ministry of Community Development, Culture and Women's Affairs.

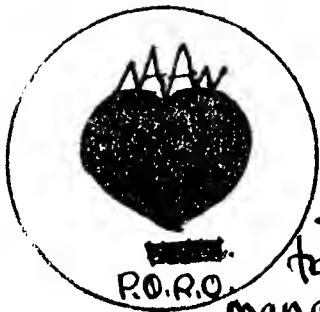
All four emerging components are also focussed on changing attitudes; the mental revolution or as our beloved Prime Minister would say, a paradigm shift in our thinking and behaviour.

Prior to 1994, the attempts to deal with the way men chose to perform in "manhood", or as Tracey would say "the praxis of masculinity" were concerned with reactionary solutions. Mixed supervisory groups, attended to the symptoms in people originating from

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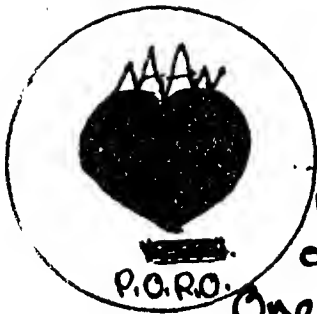
.... from dysfunctional homes and to some extent, biological reasons. Attention was paid to alcoholism and other drug abuse, poverty management, battered women, abused children, sexual assault victims, mentally and physically challenged persons, prisoners and their families, sexual and reproductive health etc.

In February of 1994, MAVAW was conceptualised. The mixed participation continued with the National Women's Caucus, a feminist organisation. Men performed in the NWC as activists, the secondary level in MAVAW philosophy. This philosophy, also provided for men's individual involvement, in the movement at 2 other levels, a primary/practicing and a tertiary/high profile levels. The 3-Level structure was considered to be adequate, to allow men, with different degrees of commitment and consciousness, opportunity to grow and develop, making the choice of manhood, work for the survival of the human race.

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areas specified, utilising the services of a maximum of 3 co-ordinators and a maximum of 6 assistant co-ordinators.

One year later, in 1995, AR TOM was conceptualised. Tracey will tell you more about that.

Another year later, April 1996, MEN was conceptualised by Oswald Pierre within the Family Planning Association.

In September of this year the Women's Affairs Department in the Ministry of Community Development, Culture and Women's Affairs started putting together a male support group and we are planning a "Male Awareness Week" for December 1996. Johnny will answer questions on that.

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## The Relation To Domestic Violence (FCHRM)

Allow me now to say something about the men's movement and domestic violence. Until we formulate a human resource management policy, that considers and provides for the full cycle of human development we will not realistically deal with Domestic Violence in a holistic way.

Let us look at this concept with the help of some flip charts, starting first with the Ripple Effect Theory on Crime and then a 3-line paper explaining "Full Cycle Human Resource Development".

(refer to page 5 and 6 for details)

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## The Future (Manhood as a Choice) (Maleness as a Gift)

The future decision we have to make ladies and gentlemen, right now, is simple. We shift our paradigms or destroy ourselves.

Men must fully realise and appreciate Maleness, only as a Gift, with Manhood being a choice that is practiced for the survival of the species.

Those of us who have made bad choices have to be reached and oriented towards acceptable behaviour.

Violent behaviour in relationships is learnt, therefore it can be unlearned.


The factors that have to be addressed for this new dispensation/orientation, MAKAW'ism, if I may, are three fold :- viz.

— our superiority complex

— our inability to control our anger

— our unresolved internal conflict brought over from painful childhood experiences.  
The Road Forward is Obvious.

Thank you for your time, ladies and gentlemen.  
Enjoy the rest of the day.

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